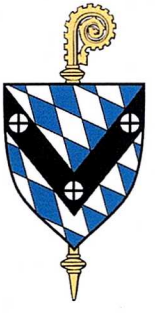


Mass of Christian Burial

Archabbot Rembert G. Weakland, O.S.B.

September 1, 2022

MASS OF CHRISTIAN BURIAL

Saint Vincent Archabbey Basilica

ARCHABBOT REMBERT G. WEAKLAND

Seventh Archabbot of Saint Vincent Archabbey

Born: April 2, 1927
Professed as a Benedictine Monk: September 23, 1946
Ordained as Priest: June 24, 1951
Elected Coadjutor: June 26,1963
Election Confirmed: June 27, 1963
Abbatial Blessing: August 29, 1963
Elected Abbot Primate: September 29, 1967
Appointed Archbishop of Milwaukee: September 20, 1977
Episcopal Ordination and Installation as ninth Archbishop: November 8, 1977
Resigned: May 24, 2002
Died: August 22, 2022

THE COMPLETE
PARALLEL BIBLE

ARCHABBOT REMBERT G. WEAKLAND

Seventh Archabbot of Saint Vincent Archabbey

Most Reverend Rembert George Weakland, O.S.B., retired Archbishop of Milwaukee, died on August 22, 2022, at the age of 95.

He was born in Patton, Pennsylvania, on April 2, 1927, one of the six children of Basil and Mary Kane Weakland. His siblings are Marion Weber of Duncansville and Leora Forney of Redondo Beach, California. He was predeceased by his sisters Betty and Barbara and his brother, William.

He graduated from Our Lady of Perpetual Help parochial school in Patton, and his high school, college, and philosophical studies were done in Latrobe, Pennsylvania, at Saint Vincent Preparatory School, Saint Vincent College, and Saint Vincent Seminary, respectively.

He entered religious life as a Benedictine novice at Saint Vincent Archabbey, Latrobe, in 1945 and was solemnly professed as a monk in that Order on September 29, 1949, at Solesmes Abbey, France. His theological studies for the priesthood were undertaken at the International Benedictine College of Sant' Anselmo in Rome, Italy, and at Saint Vincent Seminary, Latrobe.

He was ordained to the priesthood on June 24, 1951, at Subiaco, Italy, by Bishop Lorenzo S. Salvi, O.S.B., Abbot Nullius of Subiaco Abbey. He pursued studies in music in Italy, France, and Germany, as well as at the Juilliard School of Music, New York, and Columbia University. From 1957 to 1963 he taught music at Saint Vincent College.

During his musical career, he held memberships and offices in a number of prominent national and international societies and associations, lectured widely in Europe and America, and authored several articles on music and the liturgy, as well as *The Play of Daniel.* On December 21, 1999, he defended his research and received a Ph.D. in Musicology, "with distinction," from Columbia University, New York, for his research and dissertation on "The Office Antiphons of the Ambrosian Chant."

He was elected Coadjutor Archabbot of Saint Vincent Archabbey on June 26, 1963, and received the solemn blessing of an Archabbot from Bishop William G. Connare of Greensburg, Pennsylvania, on August 29, 1963. Following this installation, he became the Chancellor and Chairman of the Board of Directors of Saint Vincent College. On May 8, 1964, he received a papal appointment as Consultor to the Commission for Implementing the Constitution on the Sacred Liturgy of the Second Vatican Council and was appointed a member of that commission in 1968.

He was elected Abbot Primate of the International Benedictine Confederation on September 29, 1967. At that time he also became Chancellor of the International Benedictine College of Sant' Anselmo, Rome,

Italy. He was re-elected to a second term as Abbot Primate in September 1973. He served as a member of the Council of Superiors General from 1968 until 1977.

In 1968, he presided at the meeting of monastic superiors in Bangkok, Thailand at which Thomas Merton was one of the speakers. After Merton's tragic death, then-Abbot Primate Weakland administered the final anointing and had the body shipped back to the monastery of Gethsemani.

He was appointed Archbishop of Milwaukee by Pope Paul VI on September 20, 1977. He was ordained to the episcopacy on November 8, 1977, at the Cathedral of Saint John the Evangelist in Milwaukee, and on the same occasion was installed as Milwaukee's ninth Archbishop by Archbishop Jean Jadot, Apostolic Delegate to the United States.

He participated in the Synods of Bishops in 1969, 1971, 1973, 1987 and 1997.

Retired Archbishop Weakland was past chairman of the then-National Conference of Catholic Bishops' ad hoc Committee on Catholic Social Teaching and the U.S. Economy which drafted the U.S. Bishops' Pastoral Letter on the Economy and past-Chairman of the then-NCCB Committee for Ecumenical and Interreligious Affairs.

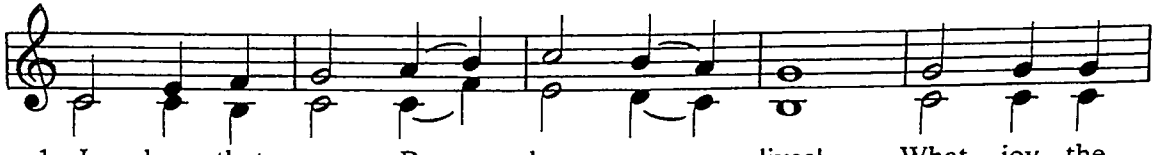
Archbishop Weakland reached the mandatory retirement age of 75 on April 2, 2002. His retirement was accepted on May 24, 2002.

In retirement, Archbishop Weakland resided first at Wilson Commons and later at Clement Manor, both in Wisconsin. He suffered a series of serious illnesses.

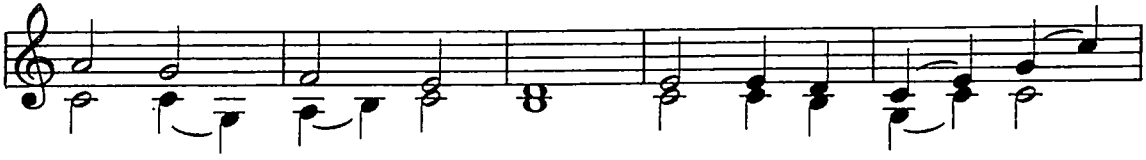
A concelebrated Mass of Christian Burial with Archbishop Jerome E. Listecki presiding was celebrated at the Cathedral of Saint John the Evangelist, 812 N. Jackson Street, Milwaukee on August 30, 2022.

MASS OF CHRISTIAN BURIAL
Archabbot Rembert G. Weakland

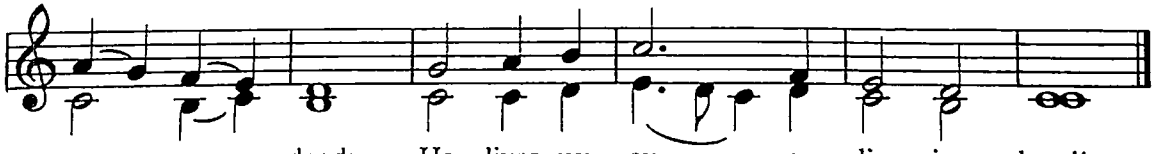
OPENING HYMN: ***I Know That My Redeemer Lives***



1. I know that my Re - deem - er lives! What joy the
2. He lives tri - um - phant from the grave; He lives e -
3. He lives to grant me rich sup - ply; He lives to
4. He lives to si - lence all my fears; He lives to



blest as - sur - ance gives! He lives, he lives, who
ter - nal - ly to save; He lives in maj - es -
guide me with his eye; He lives to com - fort
wipe a - way my tears; He lives to calm my



once was dead; He lives, my ev - er - liv - ing head!
ty a - bove; He lives to guide his Church in love.
me when faint; He lives to hear my soul's com - plaint.
trou - bled heart; He lives all bless - ings to im - part.

5. He lives to bless me with his love;
   He lives to plead for me above;
   He lives my hungry soul to feed;
   He lives to help in time of need.

6. He lives, my kind, wise, heav'nly friend;
   He lives and loves me to the end;
   He lives, and while he lives, I'll sing;
   He lives, my Prophet, Priest, and King!

Text: Samuel Medley, 1738-99
Music: John Hatton, c. 1710-93, attr.; DUKE STREET, 88 88.

RITE OF RECEPTION OF THE BODY

The Church is at once a symbol of the community and of the heavenly liturgy that the celebration of the liturgy anticipates. In the Rite of Reception, the members of the community receive the deceased as one who was welcomed in baptism and who once held a place in the assembly of the faithful.

SPRINKLING WITH HOLY WATER

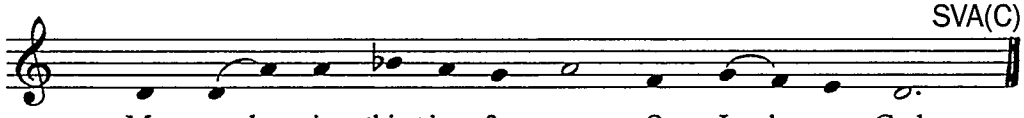
The coffin is sprinkled with holy water in remembrance of Archabbot Rembert's baptism and first acceptance into the community of faith. Then a funeral pall, a reminder of the garment given at baptism and therefore signifying life of Christ, is placed on the coffin.

LITURGY OF THE WORD

FIRST READING: Wisdom 3:1-6, 9

RESPONSORIAL PSALM: Psalm 63 *(cantor/all)*

SVA(C)



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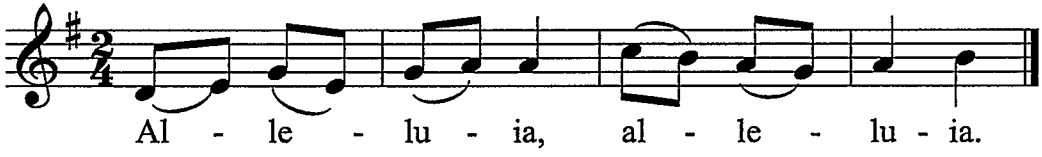
SECOND READING: Romans 8:31-35. 37-39

GOSPEL ACCLAMATION: *(cantor/all)*



Becket G. Senchur, O.S.B., Copyright © 1982, Saint Vincent Archabbey, Latrobe, PA 15650. All rights reserved.

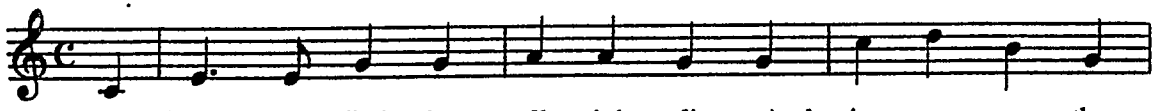
GOSPEL: Luke 2:22b-32

HOMILY *Archabbot Martin de Porres Bartel, O.S.B.*

PRAYER OF THE FAITHFUL

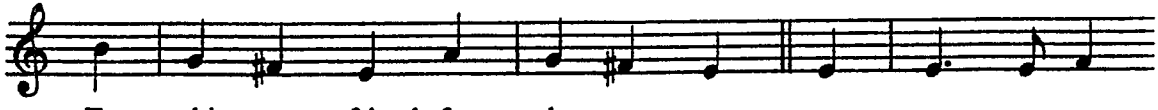
LITURGY OF THE EUCHARIST

PREPARATION OF GIFTS: *O Lord, You Died That All Might Live*

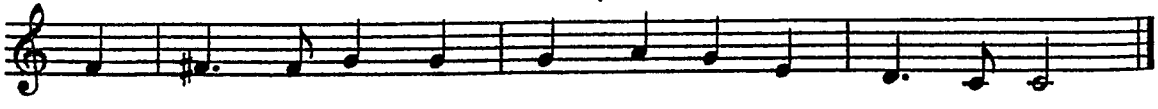


1. O Lord, you died that all might live And rise to see the
2. Lord, bless our friend who died in you, As you have giv - en
3. In your green, pleas - ant pas - tures feed The sheep that you have
4. Di - rect us with your arm of might, That with our friend we

per - fect day. The full - ness of your mer - cy give
him re - lease. En - liv - en him since he was true,
sum - moned hence; And by the still, cool wa - ters lead
may all come To dwell with - in your cit - y bright,



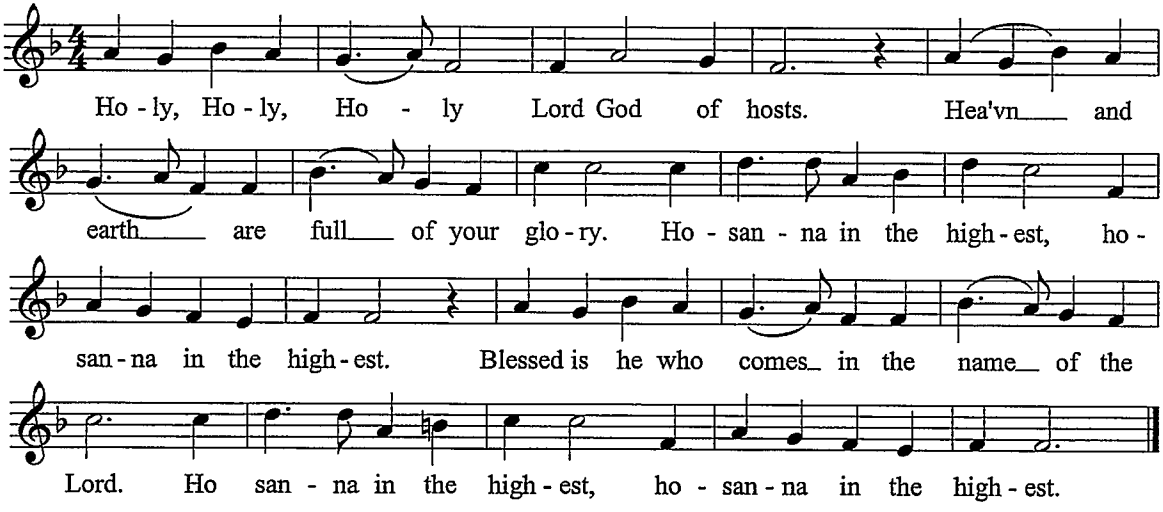
To this our friend for whom we pray.
And give him ev - er - last - ing peace. O Lamb of God,
Your flock in lov - ing prov - i - dence.
Je - ru - sa - lem, our heav'n - ly home.



Re - deem - er blest, Grant him e - ter - nal light and rest.

Text: Richard F. Littledale, 1833-1890, alt.
Music: MELITA, LM with refrain; John B. Dykes, 1823-1876

HOLY HOLY



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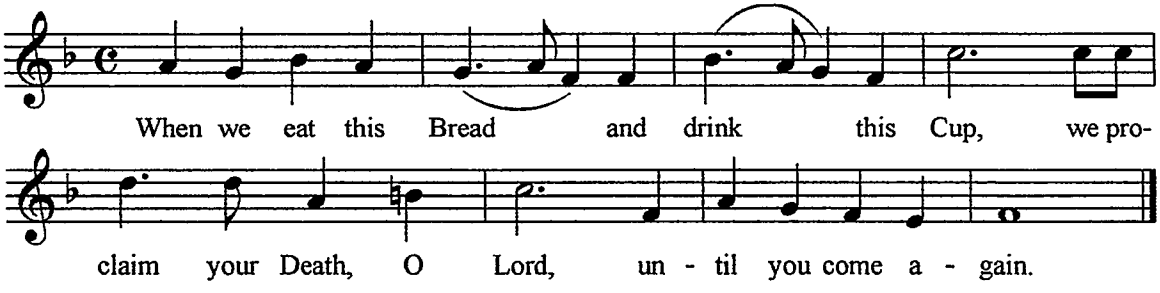
MYSTERY OF FAITH



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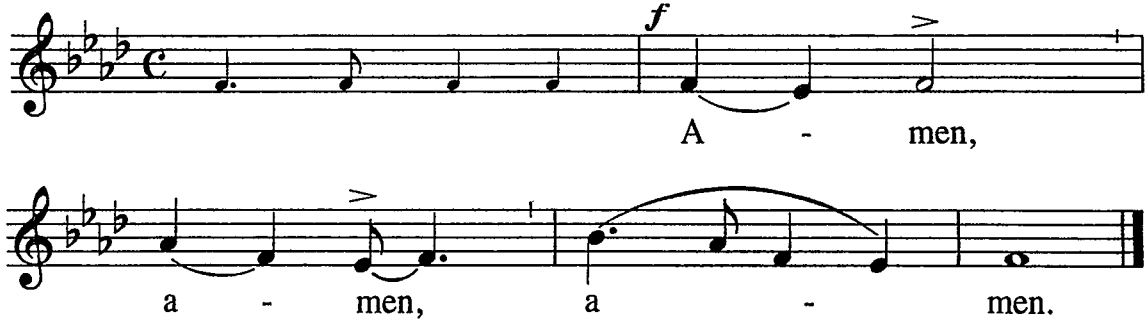
AMEN



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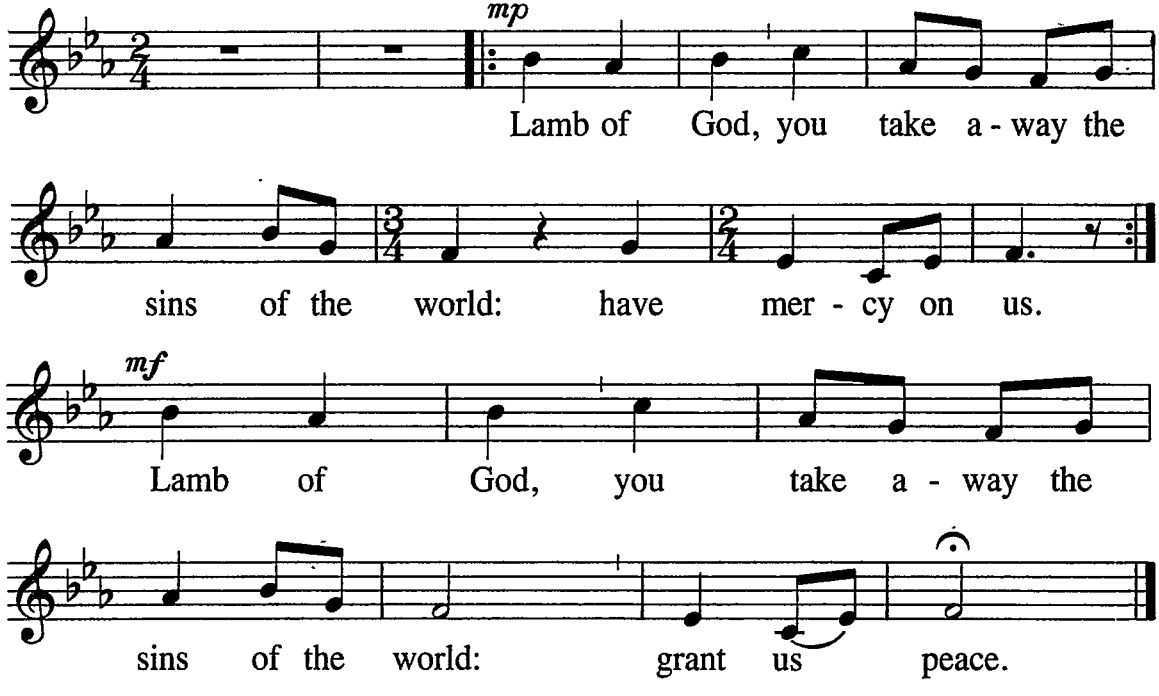
LAMB OF GOD



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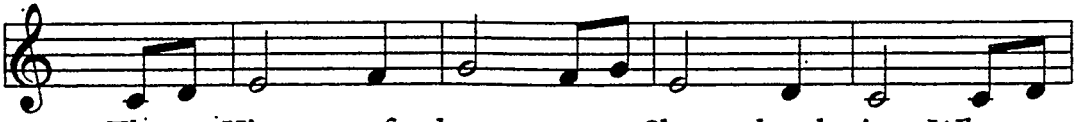
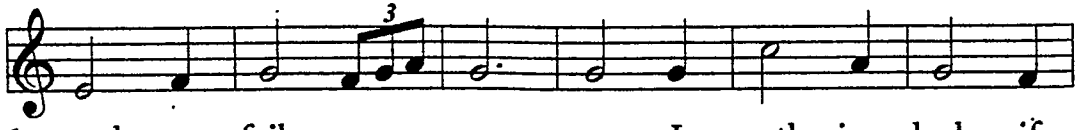
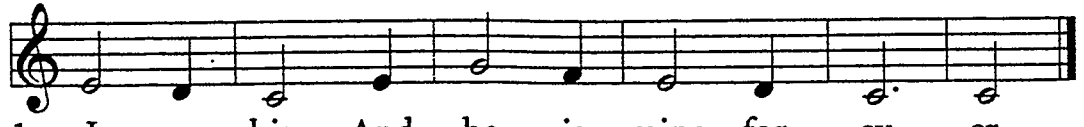
COMMUNION HYMN: *The King of Love*



1. The King of love my Shep - herd is, Whose
2. Where streams of liv - ing wa - ter flow, My
3. Con - fused and fool - ish oft I strayed, But
4. In death's dark vale I fear no ill With
5. You spread a ta - ble in my sight; Your
6. And so through all the length of days Your



1. good - ness fails me nev - er; I noth - ing lack if
2. ran-somed soul he's lead - ing, And where the ver - dant
3. yet in love he sought me, And on his shoul-der
4. you, dear Lord, be - side me; Your rod and staff my
5. grace so rich be - stow - ing; And, oh, what trans-port
6. good - ness fails me nev - er; Good Shep-herd, may I



1. I am his, And he is mine for - ev - er.
2. pas - tures grow, With food ce - les - tial feed - ing.
3. gent - ly laid, And home re - joic - ing brought me.
4. com - fort still, Your cross be - fore to guide me.
5. of de - light, From your pure cup is flow - ing.
6. sing your praise With - in your house for - ev - er.

Text: *Based on Ps. 23; Mt 18;Jn 10; by Henry Williams Baker, 1821-1877.*
Music: Traditional Irish Melody.

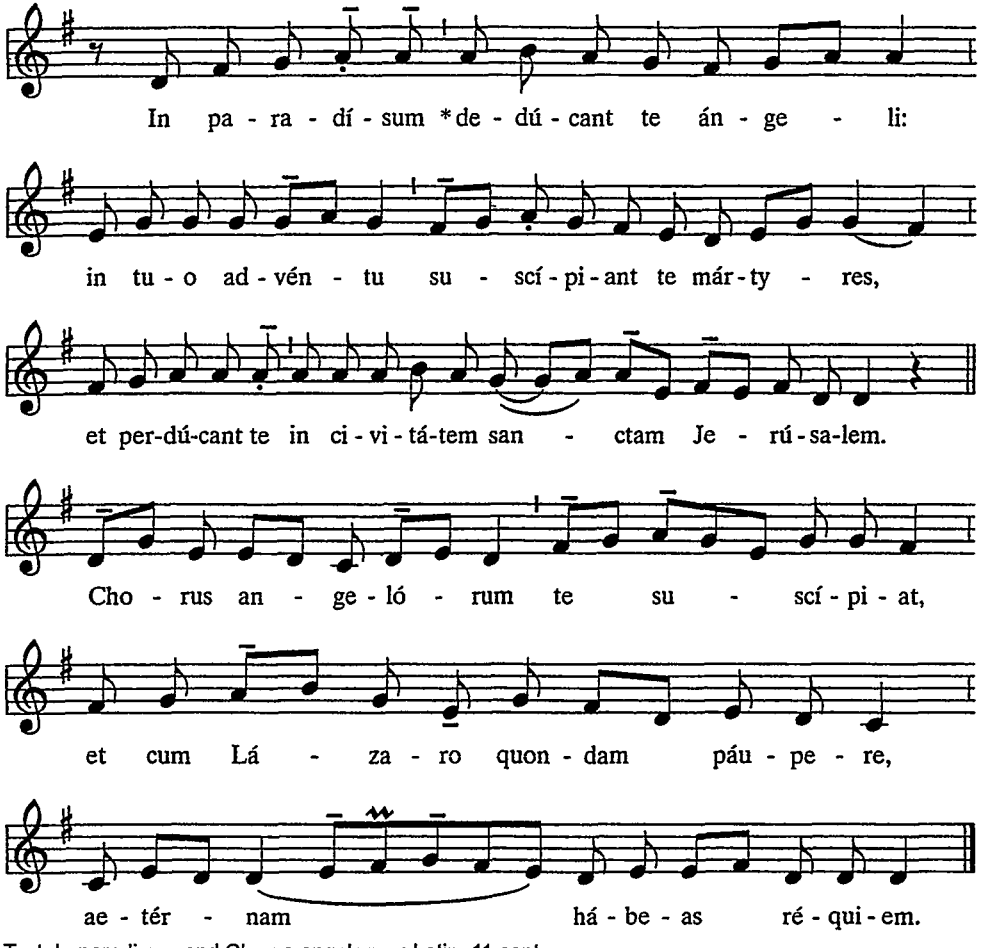
FINAL COMMENDATION

The Final Commendation is a last farewell by members of the community, an act of respect for one of their members, whom they entrust to the tender and merciful embrace of God. This act of last farewell also acknowledges the reality of separation and affirms that the community and the deceased, baptized into the one body, share the same destiny: resurrection on the last day.

SIGNS AND SONGS OF FAREWELL

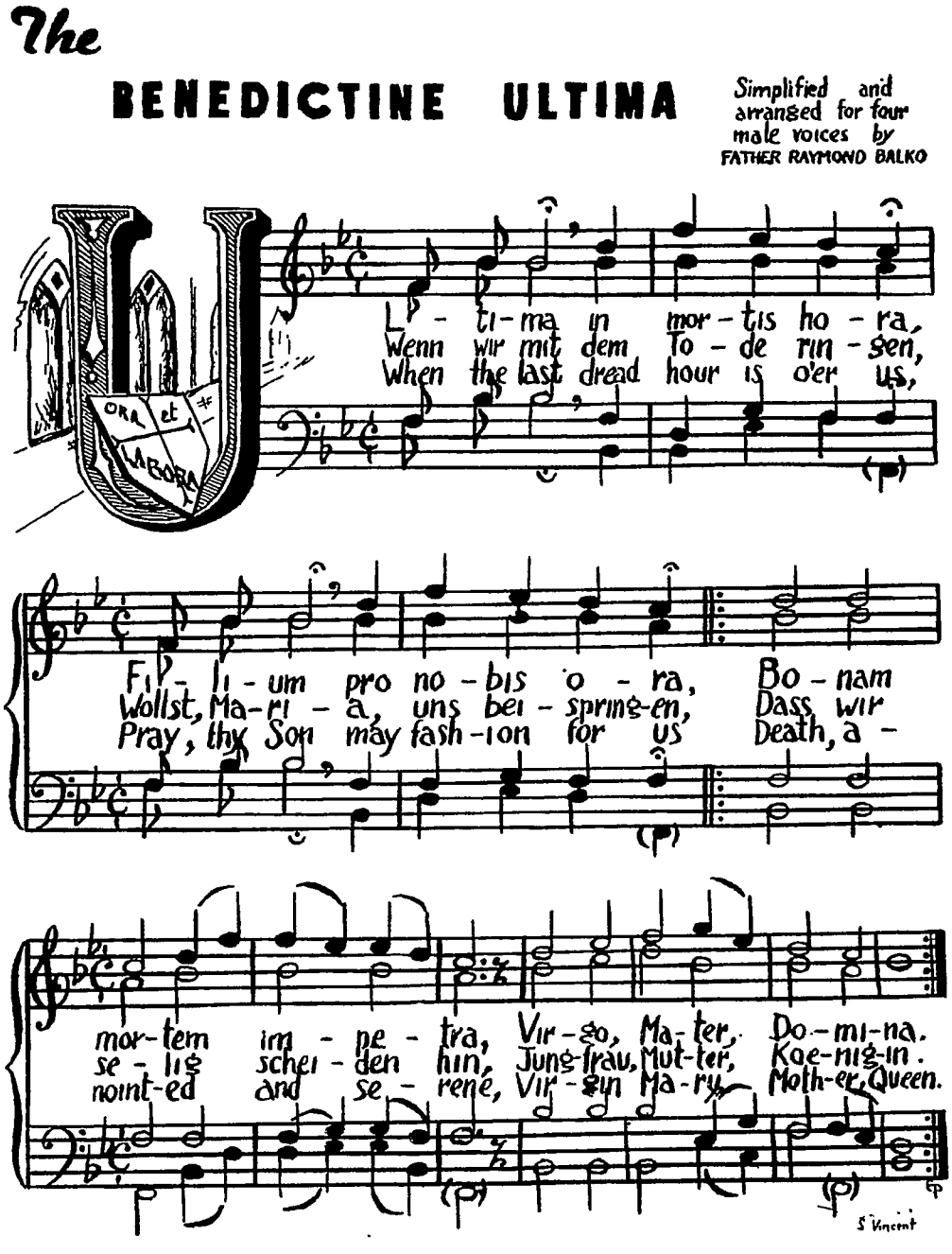
The body of the deceased is incensed, signifying respect for the body as the temple of the Holy Spirit. During the incensation, the Song of Farewell is sung.

In Paradisum



Text: In paradisum and Chorus angelorum; Latin, 11 cent..

May the angels lead you into paradise;
may the martyrs come to welcome you on your way
and lead you into the holy city, Jerusalem.
May the choir of angels welcome you,
and, with Lazarus, who once was poor,
may you have everlasting rest.

PRAYER OF COMMENDATION

In the Prayer of Commendation, the community calls upon God's mercy, commends the deceased into God's hands, and affirms its belief that those who have died in Christ will share in His victory over death.